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Eugenix® Indigenous Believes
Earth's Evolved Cycle of Life

ABSTRACT

This paper explores the Earth-Evolved Cycle of Life through the Indigenous ecological philosophy of Eugenix® and the mythic worldview of the Arcticus Blancus people. Using the metaphor of a tree as a universal model of symbiosis, the text examines biological interdependence, predator–prey balance, Indigenous stewardship responsibilities, and the primacy of geological systems as the foundation of all life. The work argues that planetary evolution, solar conditions, and gender-based biological diversification have shaped Earth into a densely populated biosphere where life and death form a necessary cycle. It further asserts that Indigenous ecological governance—rooted in observation, anthropology, and Minimum Viable Population (MVP) knowledge—is essential for sustaining biodiversity. Finally, it establishes that geological protection must supersede all extractive interests, as the stability of biological life depends on the integrity of Earth's geological systems.

BELIEVES

The Arcticus Blancus View of Earth Interconnected Life

In the indigenous knowledge of the Arcticus Blancus the scientific understanding of Earth's ecosystems are not isolated mechanisms, but interdependent networks shaped by interconnected evolution of organisms on earth and planets - in our God that is Galaxy Orbiting Dimensions. The purpose of this paper is to articulate these relationships in a structured, academic form while preserving the Indigenous philosophical depth that defines the Eugenix® Indigenous Believes. The following chapters explore the metaphor of the tree, the responsibilities of predation and human participation in ecological cycles, and the geological foundations that sustain all life.

A Philosophical and Biological Framework

A tree planted in the ground seasonally drops its leaves to protect itself from upcoming cold weather. It may also drop leaves due to disease or stress, even when the leaf is only partially unhealthy. This act is not wasteful—it is strategic. The tree sacrifices what is essential to preserve the whole tree, keeping the memory of the fallen leaves as valuable epigenetic information and a reminder that even trees are subject to laws of nature.

Cooperative Growth Within Shared Environments

A tree surrounded by other trees with equal access to same water and light source may restrict its own growth so that neighboring trees of the same kind can also thrive. This restraint is a form of ecological cooperation, demonstrating that survival is not always competitive—it is often communal among the species of the plants of the same kind. This mirrors Indigenous ecological governance, where the wellbeing of the group outweighs the unchecked expansion of the individual. Multi-indigenous societies do not always share the same roots and therefore it is in their nature to draw water from same source as other plants until the source is dried without the regard to the plants of other kind.

Evolution of Earth's never-ending chain of life and death.

One of the main questions of biology enthusiasts and those that hate evolutionary biology due violent chain of life and death among so many different species of life is why life on earth developed into never ending chain of life and death. The answer lies partly in planetary evolution:

- Earth's axial tilt creates extreme climates at the poles and heat near the equator.
- The separation into two biological genders enabled rapid diversification of species.
- The planet's size and solar conditions force high reproductive rates, resulting in abundant life—and abundant death.

The conditions that created the Earth by God, rich and populous in life cause all species of life to lose more of its members to the ground to consume than they wished too. The Earth's evolution is forced and

conditioned to produce a lot and destroy a lot of which fact we must be aware as indigenous leaders facing new survival and sustainment challenges every single day and often.

The Ethics of Life and Death in Natural Systems

All separate biological organisms possess a subconscious inter-biological awareness that allows their predators to regulate their overage numbers. This is not necessary a cruelty—it is ecological necessity that also saves the killed offspring an excessive growth that would happen without a predator that would result in other form of cruelty to whole kind such as cataclysm related to lack of resources to live.

All species whether predators or not can be viewed as mentioned tree that sometimes must shed leaves with the change of season from summer to winter or due to disease to protect the core and rest of the branch or restrain itself by acknowledging other organisms that are symbiosed. All arctic wolves are interconnected like a tree; a pack is interconnected into a branch composed of individual leaves of wolves. This metaphor allows complex ecological relationships to be understood intuitively. The wolves must live to control the reindeer, and reindeer must live to control the vegetation. Earth job is to prepare and care for the life must be stopped and humans' job is to make sure the Earth only takes back what it has too - not more and not less.

The Earths natural cycle is disrupted when animals die through industrial farming and technological slaughter. Humans who consume flesh must act in line with the natural predation that maintains balance, prevents overpopulation, and ensures the health of the species, not their destruction. Indigenous leadership involvement must assure that human predators-hunters do not manufacturer the life in farms for the purpose of killing and do not hunt for the purpose of destruction of natural ecosystem. This principle is central to Indigenous ecological ethics.

Indigenous Stewardship and MVP Knowledge

Indigenous groups must maintain these numbers within their territories to preserve biodiversity and cultural continuity. Sustainable life-and-death management requires knowledge of:

- symbiotic numerical relationships,
- population dynamics,
- MVP (Minimum Viable Population) thresholds.

Hunting is not a sport. It is a scientific, anthropological, and communal responsibility requiring:

- observation,
- research,
- analysis,
- nomenclature,
- intergenerational knowledge.

The decisions of hunters affect the entire ecosystem, and therefore the entire Indigenous group shares responsibility for ecological outcomes. Indigenous hunters are the **"Counters of Life,"** entrusted with maintaining the balance between abundance and scarcity.

Geological Foundations of Life and the Priority of Protection

Earth first ancestor the geological ecosystem is the basis for all biological life. The geological ecosystem is the foundation upon which all biological life depends. Soil, minerals, water, tectonic structures, and atmospheric chemistry form the stage on which life evolves. Plans for geological sustainment must take precedence over any form of resource exploitation. Non-renewable geological resources cannot be replaced once destroyed. Any extraction method that damages other geological systems essential to biological life must be rejected.

CONCLUSION

The Earth-Evolved Cycle of Life as a Guide for Indigenous Governance

The Earth-Evolved Cycle of Life reveals that survival is not random but structured by planetary forces, ecological relationships, and geological foundations. The tree metaphor demonstrates how life

organizes itself into interconnected systems. Predation and Indigenous stewardship show how humans must participate responsibly in these cycles. Geological primacy reminds us that all life rests upon the stability of Earth's physical structures. In the worldview of the Arcticus Blancus, humanity is not the master of the planet but a caretaker of the cycles that existed long before us. To honor these cycles is to ensure the continuity of life for future generations.

Keeping up with Earth's needs is easy once you know where you belong.

K Pawlak

Godeo Optimo Maximo
Arctic Magnetic Earth Naturalist
Arctic Mankind Extinction Noticed
Antarctic Mass Excavation Nonetheless

Founder and Board President of
Eugenix P.S.A. - simple shares corporation of
Arcticus Blancus - Indigenous polar hair tribe.